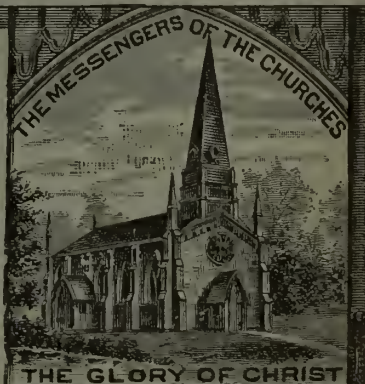


NOVEMBER, 1892.

# HERALD OF MISSION NEWS

## CONTENTS.

Our Views of Mission Work	209
Items of Missionary Intelligence	213
Monographs	218
Letters from Christian Workers	223
Editorial Notes	228



No. 11.

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# Herald of Mission News

PUBLISHED WITH THE APPROVAL OF THE BOARD OF FOREIGN MISSIONS,  
 NOVEMBER, REFORMED PRESBYTERIAN CHURCH, U. S. A.

1892.

## OUR VIEWS OF MISSION WORK.

### \* THE NEW PRAYER-MEETING.

*Rev. Wayland Hoyt, D. D., Pastor  
 Memorial Baptist Church,  
 Philadelphia, Pa.*

The New Prayer-Meeting is the prayer-meeting of Christian Endeavor, and the reason why the new prayer-meeting of Christian Endeavor is the best is because it is a reversion to the old typical prayer-meeting of the New Testament.

In the gallery at Bergamo there is a fascinating picture of the Virgin Mother and the Holy Child, by Raphael. That picture has a history. When Napoleon the Great was conquering Italy, Milan fell before him, and with it Bergamo. Napoleon was taking all the rare and precious pictures and sending them to adorn Paris. Lest this picture should be seized and lost to Italy, some one painted on its face a coarse and ugly picture, which, of course, Napoleon, not knowing the treasure underneath, did not desire. When he was dethroned, the rifled pictures were sent back to Bergamo, and among them hung this treasure of Raphael, but, in the painter's hurry, there had been no mark left upon it, and so it could not be identified, and where it hung among the other great and beautiful pictures no one could tell. At last, in the year 1868, the daub began to scale away, and then reverent hands set about to

clean the picture, and at last the long-lost treasure shone forth again.

Now over the fair ideal of a real prayer-meeting presented to us in the New Testament have come many disfigurations; long prayers that take in the Jews and the uttermost parts of the earth, and stiff routine and hard formalism and awfully long pauses, and only now and then a new voice, too much bench and too little people. These things, and things like these, have made too often the sad simile, "As dull as a prayer-meeting," too full of the miserable truth, and have frequently generated the idea that such fervor and enjoyment as are in the typical New Testament prayer-meeting was something that could not be seen and were impossible to obtain. All these things have been blotting the fair vision, in the New Testament, of a genuine prayer-meeting. Thank God, in these days of ours these hindering blotches are made to scale away through powerful influences, and among the instruments working toward this end, Christian Endeavor has had and is having a very supreme part.

Consider a little that typical New Testament prayer-meeting, that we may see how closely the new prayer-meeting of Christian Endeavor is approximating it, and that we may also be stirred with holy and enthusiastic zeal, every one of us, to bring our Christian Endeavor new prayer-meeting into the exact likeness of that

\* Spoken at the Eighth Conference of the Young People's Society of Christian Endeavor, in Philadelphia, 1889.



New Testament ideal, for we wish no other ideal than that of the New Testament. There is no deeper purpose in our hearts than the purpose of, so far as possible, making that ideal actual. A painter was once toiling at a picture; wearied, he left his brush and his color for a little; the picture remained on the easel. When he returned he saw swept around that picture a perfect circle, the most difficult thing to do in art, and the pupil, beholding, could only exclaim: "The Master has been here! The Master has been here!" We wish no higher and no nobler ideal than the touch and sweep of the Holy Ghost.

Consider, then, that typical New Testament prayer-meeting. Remember the first few verses of the second chapter of the Acts, and you have it before you. It was an *attended* prayer-meeting; they were all with one accord, in one place. Peter was not absent because it happened to be a little hot, and James was not away because it happened to be a little cool, and Bartholomew was not away because it happened to be a little wet, and Matthew was not away because his toga was a little worn, and Mary was not absent because her veil had gotten to be a little out of style, and Salome and Bartholomew did not refuse to fill their places because just then there happened to be a party in Jerusalem, and James the Less was not away because he thought that Peter was taking a little too much on himself and was just a little officious. Not for any reasons like these or for any other reasons imaginable was any one away. It was an attended prayer-meeting. They were all with one accord, in one place. Oh, the enthusiasm of numbers! Oh, the holy contagion of religious elbow touch! Oh, the power of

presence! And this typical prayer-meeting had all these. It was an attended prayer-meeting.

How does the new prayer-meeting of Christian Endeavor conform to the old type? Very closely, I think, for Christian Endeavor lays steady insistence on attendance. That is the meaning of the pledge. Christian Endeavor makes a sacrament of attendance in the true sense of sacrament. When a Roman soldier swore fealty to the Senate and people of Rome, he lifted up his right hand and took the pledge, the sacramentum; and Christian Endeavor makes a sacrament of attendance. That is the first thing it does. Whether anybody else is there or not, Christian Endeavor must be there. Not feeling, duty; not convenience, duty; not another engagement, but an engagement with the Lord.

Somebody asked an old Waterloo soldier, who at the battle of Waterloo was in charge of a gun holding an important summit, what he could see when the battle was going on. "See!" he said, "nothing but dust and smoke." "What did you do?" "Do! I stood by my gun." What a Christian Endeavorer says, is, "Whether you can see anything going on or not, whether you know the day is against you or for you, whether this thing is true or that other thing is true, stand by your gun of attendance anyhow."

Also, this typical prayer-meeting was a *meeting accordant*, and they were all with one accord, in one place. I have no time to go into the philosophy of the matter. It is enough to say that our Lord Jesus tells us that accordant prayer is prevailing prayer. "Wherever two or three are gathered together in my name, there am I

in the midst of them." If two of you agree on earth in regard to anything, it shall be done unto you; and a new Christian Endeavor prayer-meeting is also an accordant prayer meeting, because it takes upon itself the pledge and promise of attendance and participation. Nothing is more philosophical than the Constitution of Christian Endeavor toward securing the feeling of accord, for feeling always follows action and does not precede it. Why, when a man rises to speak to such an assembly as this, if he is at all any sort of a man, he is pretty badly scared. Suppose that man indulges himself in a scared gesture, suppose he means to get scared, suppose he stands every which way and trembles about; he will be scared worse and worse. The feeling of scare will come on with surprising increment, and pretty soon he will have to sit down. But suppose the man scared determines to act as if he were not, puts on the gesture of self-control, stands firmly, maintains, so far as he may, his self center, it does not take very long before the feeling of not being scared comes, and the man, before he knows it, is master of himself, and perhaps, to some extent, master of those who are listening to him.

It is always action that precedes feeling and never feeling that precedes action, and when Christian Endeavor sets before young Christian people the action of taking of a definite pledge for prayer and service, it does not take very long before the action draws after itself a train of appropriate accordant feeling. So again, Christian Endeavor is in accord with the old type. Its prayer meeting is a prayer-meeting accordant.

Also, that old typical New Testament

prayer-meeting was a prayer-meeting of *promise-pleading*. Thus our Lord told the disciples that in a little time the power of the Spirit should come upon them, and those disciples were all of one accord, in one place, to plead that promise. There is a mighty principle there, which I leave you to think through. There are all sorts of wonders in it, this mediating place which prayer holds between promise on the one hand and fulfillment on the other. Pray for what God has promised to give you and you will get what God has promised to give you, for prayer is a condition of fulfillment. This typical prayer-meeting was a prayer-meeting of promise-pleading. They said: "O Thou Risen and Ascended Christ, Thou hast promised. Be true to Thy promise." How in this regard does the new prayer-meeting of Christian Endeavor find accordance with the old type? Ah, how delightful it is! Ah, how spiritually comforting it is in the new prayer-meeting of Christian Endeavor to hear one and another and another and another rise and utter another and another and another of the unchangeable promises of our God in Holy Scriptures! Do you know that service has deeper relation than you, perhaps, think, for it makes possible the prayer of faith? What is the prayer of faith? A prayer of strain? A prayer of wrestling, misinterpreting utterly a famous passage of Scripture? A prayer of rapture? A seeking to pull one's self up or to push one's self up into a kind of ecstasy? What is the prayer of faith? The prayer of faith is a prayer springing out of great grip on the promises and pleading the promises. That is the prayer of faith. I asked Mr. Spurgeon once how he prayed, and he said to

me: "I always find a promise appropriate to the need, and then in the name of the Lord Jesus, and for His sake, I simply plead that promise." The old, typical, New Testament prayer-meeting was a prayer-meeting of promise-pleading, and the new prayer-meeting of Christian Endeavor is a prayer-meeting of promise-pleading, too. They repeat the promises and then they present the promises as arguments before the Throne.

Also, that old, typical, New Testament prayer-meeting was a prayer-meeting *which gave holy speech to woman*. Look there! What is that? That shining, that strong, celestial, wavering, gleaming tongue of flame! Behold it! It is on the head of Peter. Yes. It is on the head of James. Yes. It is on the head of Matthew. Yes. It is on the head of the son of Alphaeus. Yes. It is on the head of Mary. Yes. It is on the head of Salome. Yes. It is on the head of Mary Magdalene. Yes, yes. In all that company there is not a single head unmitered with the celestial flame, as much on women's heads as on the heads of men. Unmitered in the prayer-meeting women prayed for the gift, or they would not have received the gift, and when the gift came, it came to woman just as much as to man, for the shining, wavering flame was on the heads of all of them. Paul says: "Let the women keep silence in the churches." Yes; Paul does say that, and if I believed that Paul meant, when he said that, what is the common interpretation of his meaning, I would submit to the apostle; I would not say that the world has outgrown the apostle. I believe in implic-

it and accurate and abundant submission to inspired authority; but because I am sure that the usual interpretation of that Scripture has been a huge misconception and blunder, I declare that the new prayer-meeting of Christian Endeavor is in close accord with the old typical prayer-meeting of the New Testament, because it gives to woman holy speech; for do you know what the meaning of the words "keep silence" is? Paul says, "Do not let the women lall, lall, lall." Don't you see what he means? That is the Greek word *lalein*, which means to chatter, make a disturbance and contention. Paul says never let women do that. The men had better take that to themselves as well. But Paul does distinctly say: "When a woman prayeth or prophesieth, let her do it with her head covered." That is, according to the custom of the times, in decent fashion. Why, a woman may pray in the church. Why, prophesying is simply forthsaying your faith in Jesus and your love for Him and exhorting others to come to Him, and Paul distinctly allows that women find tongue for praying and for prophesying in the meetings of the church.

Therefore, I declare that the new prayer-meeting of Christian Endeavor is in exact accord with the old typical prayer-meeting of the New Testament, because it does give to woman, and insists on giving to woman, and God grant it may forever and continually insist on giving to woman, holy speech. These miserable padlocks on the gracious lips of woman ought to be unlocked and broken off and flung away forever.

---

If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven.

JESUS CHRIST.



## ITEMS OF MISSIONARY INTELLIGENCE.

## ABROAD.

LATAKIA, SYRIA.—Writing Sept. 27, Rev. James S. Stewart says: "The boarding and day-schools in Latakia are now open and as full as usual, with almost no end of applications for places in the former. The trouble is to choose from among the most worthy of the applicants, and this is as it should be, because it is our aim to make the boarding-schools very nurseries for the Church." The opposition of the local authorities to our work in the mountains not only continues, but has become so formidable that the teachers are in some instances afraid to admit their relation to our Mission.

CYPRUS.—Licentiate Daoud Sâdâ has charge of the work in Larnaca, teaching and preaching the Gospel. Until our missionary is strong enough to return to the island, or another has been appointed to that field, the brethren in Asia Minor will superintend the work there.

AFRICA.—The past year was one of great encouragement to the Bâle Mission in the *Gold Coast* region. The work has steadily increased and extended in every direction. A network of stations and out-stations, at regular distances, covers the whole district, while here and there out-posts have been established towards the northeast and northwest, where, twenty years ago, nothing whatever could be done. Goodly Congregations and quiet companies of Christian people in outlying places are under regular supervision, and, in spite of many national and moral failings, are ex-

ercising an unmistakable influence for good on the heathen around. Larger and smaller schools and educational institutes are spreading knowledge and light in this dark portion of Western Africa, and are serving as nurseries whence the Mission draws its native helpers. On January 1st, 1892, there were sixteen native ministers and 160 catechists, assistant catechists, and teachers, male and female. The Congregations are composed of 10,347 members (700 were added in 1891). There are ten head stations and many out-stations. During the past year, 614 heathen were baptized, and the schools and institutes had 3,031 pupils. The greatest progress was in the Akem district, where, although the king and his party are still decidedly hostile, Mission work was not hindered. The number of members here has increased from 1,676 to 1,905. The Mission in the hill country of Okwawa forms an out-post towards Ashantee. Missionary Ramseyer, the former prisoner of Coomassie, has been laboring here for sixteen years. Since this district—fifty to sixty hours' inland from the coast—has been under English rule, peace and quiet have prevailed, and the people, formerly tributary to Ashantee, have nothing to fear in that direction. The Mission work extends from the station of Abetisi to six other, larger towns, and is steadily progressing. During the last year, fifty-six adults and thirty-five children were baptized—an uncommonly rich harvest. From the town of Bompata, where the Mission has a station, the capital of Ashantee, Coomassie, can be reached in two or three days.

FRIENDLY ISLANDS.—The Friendly Islands 50 years ago had not a native Christian; now there are more than 30,000 Church members, who give from their scanty store \$15,000 annually for religious objects.

COREA. — The Southern Presbyterian Church is about to open a Mission in Corea, by sending thither 8 representatives (instead of 2), 2 men with wives, 2 men unmarried, and 2 unmarried women. One of the number goes at private expense. Two are from Missouri, and 6 from within the bounds of the Synod of Virginia.

TANNA. — The *Missionary Record* of Scotland publishes, in its September issue, extracts from a letter recently received from Mrs. Watt, of that island, to show the dark side of missionary labor: “‘Master,’” she writes, “‘we have toiled all night, and have taken nothing; nevertheless, at Thy word I will let down the net.’ Where is this Christ-honoring faith nowadays? It seems to me that those who call for religious papers, for Foreign Mission reports, and for the Christian public, generally pick out the bright things in missionaries’ letters, and use them as arguments for obeying Christ’s command to disciple all nations, as if that were the only way to get people to subscribe for the extension of the Redeemer’s kingdom; whereas the fact that Christ has bade us disciple all nations ought to be enough to make every child of God ready to give for the advancement of His kingdom, whether the fruit be seen or not. During the past year ‘deep has been calling unto deep’ all over this island; this our fellow-laborers, the Grays, have felt as well as we. Nearly a year ago, Ta-ko-le, one of their most promising natives, was

shot; and in the consequent war their only out-station was broken up, and they were in the center of the intertribal fighting, and had the bullets whizzing round their house, and finally found themselves deserted, as neither side, for a time, dared to come openly to their premises, for fear of the other. The war and care were not well over when that dread scourge, influenza, laid them and all their parishioners low; and for weeks they were under a heavy cloud. This cleared away, and things seemed brighter, when the *Para* brig, a labor-vessel, brought back and landed six men and one woman, returned laborers from Queensland.”

The result of the influenza is told in the following sentences:

“Out of the whole population living around here, Port Resolution, about 100, we alone escaped. Being well, we went round twice a day with medicine, tea, and biscuit, and our visits seemed to cheer them, and we believe prevented the sickness here having the effect it usually has on Tanna, viz.: drive the people away from church. Here alone of all our stations have we no one who drew back from church attendance because they had been sick; whereas in all the other districts the influenza has thinned all our meetings. Many died, but a great many more were scattered, and have never returned. When sick, they could not attend; and when they recovered, they did not resume attending, because the Gospel had made them sick. Those of you who have followed the history of Mission work in Tanna know that sickness has been the cause of the breaking up of the Mission time and again, and you will see that the same superstition still affects the public mind. In less than



nine months we have lost three of our old girls—our best and most promising young women—and our hearts are weak, while the heathen exult and say, 'Now, are we not right; the Gospel kills: for are not all the Christian girls dying?' These deaths have weakened our hands. We have had no additions to the membership of our little church, but, on the other hand, death has carried off more than half."—*Missionary Chronicle*, London.

INDIA.—India has a population of 285,000,000, among whom 1,000 missionaries labor, being one missionary to 285,000 inhabitants. This vast empire, covering an area of one and one-third million of square miles, has 1,600 towns, with populations ranging from 5,000 to over 750,000, besides half a million villages, in most of which there is not a single missionary. Or, taking a slightly different view, it will be found that in India, out of a population of 285,000,000 there are probably not more than 1,000,000 Protestants, leaving a solid block of 284,000,000 heathen, Mohammedans, and others. In order to provide a single missionary for every 20,000 inhabitants of India, the Church of Christ would require to send to that land at once a fresh supply of 13,000 missionaries.—*A Missionary Secretary*.

#### AT HOME.

OLATHE, KANSAS.—The following report of the Secretary and Treasurer of the Olathe R. P. L. M. S. was read at their twentieth anniversary.

On the 4th of September, 1872, a few of the ladies of the Congregation, in response to the wish of our worthy pastor, Rev. W. W. McMillan, met for the purpose of organizing a Ladies' Missionary Society.

Their desire for the time, being to aid in paying the debt that had been incurred in building this, our house of worship.

Seven names were enrolled and the following officers were elected: Mrs. Rev. McMillan, President; Mrs. John Robinson, Vice-president; Maggie McCrea, Secretary, and Maggie Galbraith, Treasurer. Our number soon increased to 25. So far as we can learn we were the first organization of the kind in this city.

After five years are passed we find our roll about the same; 30 meetings are recorded, with an average attendance of 12. The work of the Society was making quilts and rag carpet; this, with our dues, 10 cents per month, and an occasional donation, was our means of supplying our treasury. We had many, many difficulties to meet in those years; for instance, the grasshopper siege, with all its dark, discouraging days, bringing sorrow and want to many a home, and yet, by the help of God we were present at almost every congregational meeting with our contribution, and we have not yet forgotten the different expressions on the countenances of our fathers and brethren. Some smiled, some looked surprised, while others expressed words of gratitude for our help to lift the burden. At the close of four years the debt was paid and some necessary improvements made about the church. We then endeavored to respond to what we deemed the most pressing call at home or abroad. God was very good to us, for death did not enter our little band.

Let us view the next five years. In 1882 we numbered 27; we have had 25 meetings, with the same average attendance of 12; our work has been much the same, with similar results. We were favored by a visit

from Dr. Metheny, one of our missionaries from Syria, who kindly gave us a description of the country and their work; this we did enjoy very much. We were also frequently favored by encouraging words from our pastor, Rev. McMillan. Mrs. McMillan was still our President, and we felt thankful that we could have such an efficient leader. God in His all-wise providence has given us a lesson in the school of affliction. Two of our dear young members, Mrs. J. Renfrew and Mrs. Maggie Wright have finished their work here below; we shall not soon forget their bright, happy faces, and their willing hands to work. We have missed them, but what was our loss was their eternal gain.

Again the wheel of time rolls on and five more years are numbered with the past; let us see what progress we have made, if any. As to the number enrolled, two of our worthy members have moved to other fields of labor, reducing our number to 25; 47 meetings are recorded, with an average attendance of 9. Still the work of carpets and quilts goes on. We recall with pleasure how deep we drank from the cup of spiritual as well as social enjoyments as these meetings were attended.

We were sometimes refreshed by receiving a letter from some of our missionaries; this we considered quite a privilege, and the effect was to inspire us with renewed courage and zeal in the Master's work. Again we were reminded that we are mortal; this time the reaper gathers home one of our oldest members, Mrs. Mary Sinclair. She was a member of the Society for ten years and we missed her help and counsel, yet we rejoice to know that at evening time of life all was well with her soul.

And now we come to view the last five

years of our experience, we find that in '89 we increased to 26; in '90 to 35; in '91 we have 42. and now we number 61, all active members. We would note also the fruit of the twenty years labor with our hands: Carpet, 288 yards, 25 quilts, 35 comforters, beside a box of garments sent to the Foreign Mission, and a box of dried fruit to the Indian Mission.

There are eleven names that have appeared on our roll between the roll that has been called and the one that will be called near the close of this meeting; they are as follows: Mrs. H. E. Dickey, Mrs. Eva Smith, Miss Maggie Harrison, Mrs. A. G. Trumbull, Miss Helen Trumbull, Miss Mary Renfrew, Mrs. J. Renfrew, Mrs. Mary Sinclair, Mrs. D. Taggart, Miss Sallie E. Hunter and Mrs. E. Chawner. In all, the number of workers since our organization, 87. And the one thing that we feel should swell our hearts with inexpressible gratitude is the unity and good feeling that has characterized all our meetings.

In '89, steps were taken to organize a Children's Mission Band, and through the untiring labors of those in charge, Miss Lizzie McNaughton and Mrs. T. G. Graham, we have since had a flourishing band of some 35 members.

July, '89, our second effort was made to organize a Ladies' Presbyterial Missionary Society, but after corresponding with the different Societies in the Presbytery we found that the majority thought we were too much scattered.

Our surroundings in '86 and '87 were unfavorable, for we were without a pastor, and discouragements seemed to meet us on every hand; '88 finds this difficulty removed, for we were permitted to behold our teacher, Rev. J. H. Wylie. We were

again favored with a visit from one of our missionaries, Miss Mattie R. Wylie; this we regarded as a real feast, for her relation to our pastor had increased and strengthened our interest in her work.

Again we were allowed to bask in the sunshine of a pastor's love, and, as he was endowed with an unusual amount of missionary spirit, our success lay very close to his heart, and we received all the help and encouragement we could wish.

Did we improve this opportunity as we should? I fear not. Only three short years and a heavy cloud overshadowed us: God in His infinite wisdom called our dear pastor to Himself. For a little time the cloud was so dark that we could not realize that there was any silver lining. His example in life, and his calm, comforting death made a deep impression for good on all. And we soon found that his stricken companion, our worthy President, was equal to the task that she felt devolved on her. She seemed not to think of her own bleeding heart, but the unfinished plans of him who was so suddenly called from us.

One year and a half thus passed, and then in answer to our prayers God gave us another worthy pastor and wife. God grant that our experience as well as our love for the Master's work may prompt us to a more faithful performance of duty.

We feel confident that we have been able to accomplish much more as a Society than we could have done as individuals. We would then extend to all the Congregation who are not already enrolled a cordial invitation to come and help us carry on this Christian work; for, dear sisters, when life is far spent, and we look back over our lives, what we have done for the Master will cause us no regrets, but we will have many

a heartache over misimproved opportunities.

DISBURSEMENTS FROM TREASURER'S REPORT.

Paid on debt of church and for repairs and furnishing same...	\$335 45
Foreign Mission.....	281 50
Southern Mission.....	116 55
Indian Mission.....	107 86
Home Mission .....	79 40
Chinese Mission.....	57 00
Sundry Contributions.....	69 00

Total .....\$1,046 76

MAGGIE McCREA, Sec.

MRS. R. M. ATCHISON, Treas.

SHARON, IOWA.—Report of the Ladies' Missionary Society of Sharon Congregation for the year ending August, 1892: During the past year we have held eight regular meetings, and one called, with an average attendance of seven. The names of two of our members, by request, have been taken from the roll. One new member has been added, making now an enrollment of thirty-seven. Number of honorary members, two.

TREASURER'S REPORT—RECEIPTS.

Monthly contributions.....	\$106 28
Presbyterial Fund.....	25 50
Thank-offering .....	12 00
Mission Bands.....	5 50

DISBURSEMENTS.

To Chinese Mission.....	23 90
To Indian Mission.....	19 43
To Foreign Mission.....	37 73
To Southern Mission.....	25 22
Children's M. B. to Indian Mission	5 50
To Presbyterial Fund.....	25 50
Thank-offering for Boys' Industrial School in Mersine.....	12 00

MRS. METTA McELHINNEY, Treasurer.

MRS. ANNA ALEXANDER, Rec. Secretary.



WALTON, N. Y.—The following is the first annual report of the Henry Easson Mission Band:

Our Band was organized on October 3, 1891, with 9 members; at the end of our first year we have 12. Mrs. Eliza Alexander is our Superintendent, and Jennie Yates is our Treasurer. These are our only officers. Our members are as follows: George Alexander, Howard Alexander, Maggie Bell, Bertha Doig, Louis Doig, Mizpah Easson, Charlie Peaster, Eddie Peaster, Hazel Shaw, Hilton Shaw, Jennie Yates, Millie Yates.

We have met on the first Saturday afternoon of every month. Our average attendance has been 8. We recite Scripture verses at our meetings, speak pieces, have stories read to us, sing, take up a collection, and now we are sewing pieces together for a quilt. Our monthly collections amount to

\$9. Our share of proceeds from the Syrian Bazaar was \$9, and then Mizpah Easson gave us \$20, making \$38 in all. This we have voted to dispose of as follows:

To Mr. Easson, for special work in Syria, \$15.

To the Woman's Missionary Society, to buy clothes for poor children in Syria, \$5.

To the Treasurer of the Foreign Mission Board, \$15; leaving \$3 in the Treasury.

ELIZA ALEXANDER, Supt.

JENNIE YATES, Treas.

CORRECTION.—In the annual report of the L. M. S. of Morning Sun Congregation, by mistake a contribution of \$22 to the Domestic Missions was left out. This makes the whole amount, for the year ending June, 1892, \$144.85.

M. E. McCaughan,

Treasurer.

## MONOGRAPHS.

### THE BLESSED DEAD.

At the request of Miss M. H. Gilchrist, of Delhi, N. Y., we publish the following letter, written by Mrs. J. K. Reed a few days previous to her death, and a memorial to that devoted Christian lady, adopted by the Ladies' Missionary Society of Bovina Center, N. Y.

*Bovina Center, N. Y., August 25, 1892.*

DEAR SISTERS:—I regret very much that I cannot be with you at your meeting today. You all know, of course, the cause of my detention. I would ask that you make special mention of me in your prayers.

Enclosed you will find my thank-offering to the Lord, the last, I expect, I will be permitted to make through your Society. The passage of Scripture I would have read in response to my name at roll-call is 2 Timothy 4: 6, 7, 8: "I am now ready to be offered and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord the righteous judge shall give me at that day; and not to me only, but unto all them also that love His appearing."

Dear sisters, I wish I could say some-

thing to quicken you in your zeal for Christ. Standing as I do upon the borders of eternity, I realize as I never did before the emptiness of earth's treasures and the necessity of laying up for ourselves treasures in heaven. Let me, then, beseech you to "make to yourselves friends of the mammon of unrighteousness; that when ye fail, they may receive you into everlasting habitations." "Be not weary in well-doing, for in due season we shall reap if we faint not."

It will not be long until each one of you will be called upon to look death in the face, as I do now. Would you do so with joy and not with fear? I leave it as my dying testimony—give yourselves wholly to the Lord, spend and be spent in His service, consider no sacrifice too great to be made for Him, no labor too hard to be performed for Him, no burden too heavy to be borne for Him. Remember the words of the Saviour: "Whosoever will save his life shall lose it, and whosoever shall lose his life for My sake shall find it." "And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you he shall in no wise lose his reward."

"Finally, brethren, farewell! Be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace shall be with you."

"Now to Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen."

Your sister in the Lord waiting for the Master's summons, "Come up hither."

MATTIE A. REED.

## IN MEMORIAM.

With sorrow, but humble submission, the L. M. S. of the Bovina R. P. Cong. records the death of Mrs. J. K. Reed, who peacefully and triumphantly entered the service of the upper sanctuary on Sabbath morning, September 11, 1892.

Although she had been with us but a short time she had endeared herself to every heart by her cordial, winning manner, her gentle disposition, her firm conviction of truth, and above all, by her sincere piety.

We would also express our loving appreciation of the letter she sent us from her dying bed, urging us to greater diligence in seeking the "one thing needful" and enclosing her last liberal thank-offering.

We would in earnest prayer commend her husband—our beloved pastor—to God, who doth not afflict willingly, and who will make His grace sufficient in this dark hour.

And since this is the fourth time the angel of death has entered our Society and claimed one who, having faithfully served her Master, was found prepared for that "rest which remaineth for the people of God," we would therefore heed the admonition, "*Be ye also ready!*"

Our prayer is that God would enable us to so entirely consecrate our lives to His service that at the end He may say to each one of us, as to our dear sister, "Come up hither."

Com.

## SAVED AS A SINNER.

There are many people who make a great distinction between men of high and of low degree, between poor men and rich men, wise men and ignorant men. But in the sight of God these differences are infinitesimal. There is doubtless a great

difference between a boy who has a shilling and the one who has not a penny, but to a millionaire the difference is not worth minding or mentioning. So, the difference of a mile or two in locality, under certain circumstances, would be very important, but in the reckoning distances by millions of miles, a mile would seem but a trifle. So, while men see a difference between those of high and low degree, the Lord, looking down from heaven on them all, says, "There is no difference," and concludes them all under sin, that He might have mercy upon all. It is said that "when the late Duke of Kent, the father of Queen Victoria, was expressing, in the prospect of death, some concern about the state of his soul, his physician endeavored to soothe his mind by referring to his high respectability, his honorable conduct, in the distinguished situation in which Providence had placed him, when he stopped him short, saying :

"No ; remember if I am to be saved, it is not as a prince, but as a sinner."

It is well both for princes and people to understand that they are but men ; that they are but dust, and that, in the presence of God, kings and peasants, princes and paupers, millionaires and beggars, wise men and ignorant men, stand on a common footing : "All have sinned and come short of the glory of God." All need forgiveness, pardon and salvation ; and all, if saved at all, must be saved by the mercy of Him who loved the lost, and who came into the world to save sinners. Publicans and Pharisees, wise men and ignorant, all must meet upon the same level, and cry in the language of the Publican, "God be merciful to me a sinner !" if they would go down to their houses justified.—*The Christian*.

## CHINESE CONVERTS.

On May 1st, seven candidates were admitted into the church connected with the London Mission at Hankow. Of these, two are Hunan men—one a native of Chang-sha, but residing at Hankow, and the other Chou Han's quondam cook. The former left us about four weeks since for Chang-sha. The news of his having become a Christian went before him, and created a perfect storm of passion among his people. On his arrival at his native place, the clan met. Mr. — was seized, and dragged into the ancestral temple, where he was reviled and beaten. He was not allowed to say one word in his own defense, but simply told that in becoming a Christian he had renounced his ancestors, and must be dealt with according to the clan law. Fortunately, one of his clansmen, being possessed of a little more intelligence than the rest, interceded on his behalf, and proposed that Mr. — should write a document expressing his willingness to be expelled from his clan, and promising never to enter the ancestral temple again. This he did, and thereupon renounced all claims to any and every privilege to which he is entitled as a member of the clan. My informant, who is a Christian of many years' standing, writes in glowing terms of the patience, firmness, and forgiving spirit displayed by Mr. — on this trying occasion. "By the grace of God," he adds, "man united to Christ, as a branch to the vine, can rejoice and be glad even when cut off from clan and home."

The young convert was troubled no more by his clansmen. So indifferent did they become to him and his doings that he found it perfectly safe to go about the streets of Chang-sha, in company with the



elder convert, preaching the Gospel and distributing Christian books. They also went to Siangtan, the greater mart of Hunan, and carried on the same kind of work there. These two men are not employed by any Mission, so what they did in this way they did of their own free will, and in obedience to a higher impulse.

We are sometimes told that there are no true Christians among the Chinese converts, and that if the foreign missionary were withdrawn, the work would come to a speedy end. I would call the attention of all who think and speak in this way to the above story of self-sacrifice and patient endurance. The elder of these two Christians has been in Chang-sha during all these troublesome times. At one time he was reported to Chou Han, and a search was made for him. He, however, clung to the place, and never denied the faith. The younger has only just entered on the Christian course, and it remains to be seen how he will wear. But he has made a good start, and has proved himself to be possessed of the martyr spirit. There are many like-minded men among the converts in China who, I feel sure, would stand the severest test should the day of trial come.

—DR. GRIFFITH JOHN, in *N. China Daily News*.

#### A GREAT OBSTACLE IN JAPAN.

It has been often said, and it is true of the upper classes, that Buddhism has no hold upon the people, and is fast crumbling into decay; but the truth is that it has a very strong hold upon the great majority of the people. And the hold which it has, especially upon the older women, the steadfastness with which they cling to its hollow worship, to its idols, with their im-

moral and illiterate priesthood, and to its vague and hopeless future, at once proves how ill-judged is the statement that the people are not steadfast in holding their religious opinions, and is, in fact, a most formidable barrier to the conversion of the nation. This results not only from the inflexibility with which the older women refuse to listen to the truths of Christianity, but also from the great influence which they exert upon the young and impressible, who are very frequently kept for years from accepting and professing the religion of Christ by the opposition of their parents or grandparents.

This has been strikingly illustrated in our work just beginning in the city of Uoza, seventy-five miles north of Kanazawa, a city full of temples and priests, and where the Gospel has never been taught until last fall. During a recent visit there we were told of a rich young farmer, a mile or two out of the city, who was willing to have us visit him and instruct him in the truths of Christianity. He was a man of fine character, and we were greatly pleased and encouraged by the kindness with which he received us and the interest with which he listened; but when his old mother learned of our visit, she reproached him for his unfilial character, and threatened to leave his house unless he promised to have nothing more to do with the foreigner and the foreign faith. For him, and for very many others, the hour of salvation will be postponed until the obstacles are removed, as they can only be removed, by death. It seems as if the present generation of old people must go before there can be a general turning of the young to Christ.—*Rev. Marshall Hayes, Japan.*

### RUM IN AFRICA.

It is with a sense of profound sorrow, not unmingled with shame, that we are compelled to face the fact that within the past year there has been a great increase in the exports of rum from Boston to Africa. Since 1885, when 803,437 gallons were exported, down to 1890, there was a gradual decrease in the exports, so that the figures on June 30, 1890, showed only 250,501 gallons exported during the previous twelve months. But for the year ending June 30, 1891, 808,737 gallons were exported to Africa from the port of Boston, the money value being \$964,694. In the year ending June 30, 1890, the total amount exported from the United States to Africa was 555,749 gallons, while the next year the amount was 1,025,226 gallons. This is deplorable. It seems that new areas in Africa are opened for the traffic; for while in the year 1889-90 no rum was exported to the French possessions in Africa, in the year 1890-91 a total of 193,852 gallons were sent to these French possessions. Do not these facts present a mighty argument in favor of a ratification of the Brussels Agreement? Nothing can stop this desolating tide except concerted action on the part of the nations. The greed of gain will lead to new enterprise for the enlargement of the market for strong drink unless the great powers unite to stamp out the traffic.—*Missionary Herald*.

### "THE FIRM'S BUSTED."

A little boy applied to General Clinton B. Fisk for capital to go into business. Amount wanted—Seventy-five cents. Business—Bootblackening. Station—Near Fulton Ferry, New York. Profits to be divided at the end of six months. The arrangement

was made, and the firm began business. On Monday morning, however, the "working partner" came into the General's office, wearing a very lugubrious countenance.

"What's the matter?" asked the General.

"Oh," said the boy, "it's all up."

"All up!" said the General, "what do you mean?"

"Oh," replied the urchin, "the firm's busted."

"How is that?" was the inquiry.

"Well," said the boy, "I had \$4.92 on hand, but yesterday a man came into our Sabbath-school and said we must give all our money to the Missionary Society, and I put it all in—couldn't help it—an' it's all up with us."

We have no doubt that the firm immediately "resumed" business again—but it is the first partnership we have ever heard of that has been "busted" in that way.

### THE BIBLE.

"I look upon the Bible as the book for the world, and I see its Divine authorship as plainly as I see the authorship of God in the stars, which I know no human mechanic could have built in his workshop and flung out into space; and when the critics pick away at the Bible I say, 'Well, it is no great matter; if it gratifies them it does not hurt me; and as long as all the universities in the world combined are not able to make another Bible that shall be so cosmical in its range of appeal, and so mighty in its power over men and women, over mind and heart and life, and over the growing civilization itself to which it ministers, I rest assured that this is God's book and not man's—as certain as I am that this is His globe under my feet, and not something which human carpenters have builded.'"—*Dr. R. S. Storrs*.

## LETTERS FROM CHRISTIAN WORKERS.

LATAKIA, SYRIA.—The following letter from Miss Maggie B. Edgar will interest our readers:

On the morning of August 23d we left Latakia—Miss Wylie, Miss Cunningham and I—for a trip to the mountains. Animals can seldom be hired in Latakia, so we had sent at his request to Teacher Daoud to bring animals for us to ride and for the loads; for in addition to clothing, books to read, writing materials, etc., we must take beds and bedding with us on every mountain trip. So by the time we get started we make quite a procession—Daoud and the two boys who came with him, our servant, the loaded donkeys and ourselves. We had a beautiful day for our six hours' journey to El Murz; very warm to be sure, but with some clouds to lessen the strength of the sun, and a cool breeze. We stopped at a spring about half way for lunch, our native companions needing it more than we, for they never eat early in the morning, and now between 10 and 11 o'clock they are ready to break their fast. In half an hour we are on the way again and are getting up into the hills, while the sun beats down on us with greater vehemence, and by the time we alight under the trees before Daoud's house, we are warm, tired and dusty; but we get a warm welcome from his wife and daughters, and after a little rest we are ready to do justice to the good things which their busy hands soon set before us. What do they give us to eat, does some one want to know? Here are tender fried chicken, fresh laid eggs, rice and milk, the sweetest of butter, unsalted and fresh, made every day, leban, ripe figs, watermelon and peaches. These last have

been saved specially for us, and the little boys of the family during the last two weeks have been forbidden to touch the peach trees, lest there be no peaches left for the "Sittab." While we are here they will kill a kid, too, and then we shall have some real native dishes.

El Murz is one of the most pleasantly situated villages in our field. It is high enough up in the mountains to be cool at night, has an outlook toward the sea, and the air is most invigorating. We are astonished at the enormous appetites which we develop here in a day or two.

Most of these village houses consist of only one room; just outside is a raised place built of stones and clay; on this the mats are laid, and this is the general sitting room. This place is shaded by one or two trees, and so is quite pleasant. For summer, sleeping booths are made of branches and set on the house-top or on posts planted in the ground. One of these was given us for our chamber. It was fresh and sweet, its walls woven of myrtle branches, and its roof of bay, which had all been laid fresh and new for us. We lay our beds on the floor, fasten to twigs in the roof curtains which will be needed to keep off sand flies in the night, and our chamber is ready. It is reached by a ladder, and the doorway is about two feet high, covered with a drop curtain woven of reeds and grass.

When we come down in the morning we find our friends have been astir long ago, and here comes Faheel with a pitcher of fresh water. She fills our hands with water with which we lave our faces again and again, but after all it is unsatisfactory, for



as it is done before all the neighbors who may be about, we must be fully dressed before we appear. Over yonder under the trees is the old grandmother seated on the ground with a piece of sheepskin before her, on which rests a two-handled jar with a skin tied over its mouth. This she shakes back and forward with a steady movement. She is churning the butter for our breakfast, which is shortly set before us on a tray of basket work. We eat together from one dish, using our fingers or clumsy wooden spoons. The houses of El Murz are scattered in groups of three or four all over the hillside. There is an abundance of shade trees, for the water supply is good. In the evenings we walked to one of the fountains where the women gather to fill their great earthen pitchers and to gossip, or we visited among the houses. There is quite a desire to have a look at us, and as we go from place to place we have quite a following of women and children. Quite often too we have an invitation to stay for supper, or to eat some fruit with them.

Curious comments are made on our dress, our hair, and everything about us. We notice many of the children here have very white skin, fair hair and blue eyes. They are probably from Saxon ancestry back in the times of the Crusaders.

Girls who have been in school, or who are still our scholars, come to visit us, usually bringing with them some little present—a chicken, a few eggs, or a little fresh butter in a green leaf. It is often a great deal to them. Many petitions are brought for admittance into the boarding-school; a few are accepted, for it is only a few that can be, though sometimes it is very hard to convince people that we cannot take just

as many as we choose. "It is in your hands," they say, or, "But take *this* child, she is an orphan and so poor." Again and again it must be explained to them that we can only receive a certain number, and only such as are old enough and bright enough to take in something of what we try to teach them; that the school is neither an orphan asylum nor a poorhouse, nor yet an hospital; but after all, they go away thinking it is only our hard-heartedness that prevents our accepting them all.

Daoud has had a good school here, but it is almost broken up at present; the people have been so harassed by soldiers this year and threatened by the government that they are afraid to send their children. This fear will die out in a month or two, and then they will begin to come back; but in the meantime Daoud goes about among the people, talks or reads with them as he has opportunity. There are often a number of neighbors present at the family prayers night and morning. Daoud has been a power for good in his village. There is much less of swearing and quarreling and stealing here than in years past. If any unnecessary work is being done on the Sabbath he does not hesitate to rebuke and even forbid it. On the Sabbath which we spent here there were thirty persons present at prayer-meeting. Three or four teachers also came over from other villages. In the evening Miss Wylie held a class in the upper quarter, at which there was good attendance and attention. We had spent a pleasant five days here, and on Monday morning Teacher Iesa's son came over to take us to Eldany, two hours away. On the way we stopped to visit a spring we had heard much of. The water flows out of a great cleft in the rocks, but to reach

the spring we had to take off, our shoes and stockings, climb up over a great rock and down the almost perpendicular side of it some five or six feet, then wade several yards up the stream. This was fun for us, but what about the poor women who come here two or three times a day to fill their water jars, and have been coming for years and years? Hollows are worn in the rock by the feet that have climbed up and over them so often. How much trouble they take to get pure water to drink, but how little they care or think about that living Water, of which if a man drink he shall never thirst.

It was our purpose to go down to Latakia the following day, but the good people at Eldany would not hear of such a thing, so we consented to stay till Thursday, if our teacher's son would take me next day to Muzaira and Dabbash, two villages I had never visited. In the morning we left Miss Wylie in Eldany, and Miss C. and I, with our escort, set out. After an hour and a half of travel over a rough path right into the mountains, we came in sight of Dabbash, lying high up on the hillside. As we ascended the hill, we suddenly came upon our teacher and his little daughter, who had seen us from afar, and had come down to meet us; and a little farther on came his scholars, marching in line with folded arms. As they came up, each took our hands and kissed them, then they fell behind and followed us up to the house. Our visit was quite an event here, for the ladies have seldom come so far into the hills.

After dinner, I met with the schoolboys for an hour, and at the same time a number of girls and women gathered around, curious to see and hear. The boys showed

they had been well taught in the Bible and Catechisms. There were ten boys present, and as we looked into their bright faces while they repeated verses and chapters we thought of the precept, "In the morning sow thy seed, and in the evening withhold not thy hand, for thou knowest not whether shall prosper this or that, or whether both shall be alike good." And then the promise about His Word, "It shall not return to me void, but it shall accomplish that which I shall please, and prosper in the thing whereto I sent it." When will the seed bring forth fruit?

Toward sunset we said good-by, and after an hour's ride up a long, steep hill, we reached Muzaira. Here we were made welcome by Teacher Machiel Fahoom and his sisters, in whose house we spent the night. Next morning we visited the school, and were pleased with the progress of his scholars, too, in Bible knowledge. There were twelve present on this day. Taking leave of them, we reached Eldany again about noon.

It is a wild looking country we pass through, the more so at this time of year, when the scorching sun of August has burnt up so much of the vegetation.

One sight impresses us more than any other—the large number of holy places scattered over the hills. Between Dabbash and Eldany I counted the white domes of thirteen principal "zearas," and there are numerous lesser ones. Every little while we would come upon a pile of stones raised beside the path, with a bunch of myrtle stuck in the top. These are always in sight of some principal holy place, and are considered just as holy and as efficacious in healing disease as the greater one they represent. And we wonder how long

these poor people will yet serve their gods on the tops of the mountains, and upon the hills, and under every green tree? When will they know that there is none other name under heaven given among men whereby we may be saved, but by the name of Jesus, neither is there salvation in any other?

The following day we returned to Latakia, having been ten days away; glad to get back again to our comfortable rooms, though we had enjoyed a little of mountain life.

KESSAB, SYRIA.—Our readers will be glad to read what our medical missionary in Latakia has to say respecting the work in Suadia, where our recently appointed missionary, Rev. J. Boggs Dodds, is to have his home:

I have just returned from a second visit to Suadia this vacation; spent three days there this time, trying to find out as much as possible about the people, and the needs of the work among them. The Suadia valley has the natural advantages of richness of soil, and a fair water supply; indeed, with a moderate outlay of money, engineering skill could easily accomplish the feat of irrigating the entire valley from the water of the Orontes. As it is, a large portion of it is irrigated from a stream which rises back of it in the mountain; but very little effort has been made to overcome natural opposition, so that only those portions are watered which lie lower than the stream from which the supply is taken. Under more favorable circumstances this valley might become one of the most fertile spots of earth, but the greed and the ignorance of the inhabitants, combined with governmental oppression, prevent to a large extent this result.

The people of this valley seem to be almost wholly given over to the world, and to seeking the things of the world; and it would not be strange if the story of the Cross should seem to them foolishness. But can we expect it to be otherwise? How few of all the thousands in that valley have ever heard the truth? True, there are—besides Moslem and Fellaheen—several thousands who are *nominally* Christian, but their lives do not show that their profession is other than an empty one. They only know what they have been taught by their priests—blind leaders of the blind—who have withheld, instead of giving them the Gospel, who have taught them that the substance of Christianity is the keeping of certain fasts, and repeating specified prayers to the Virgin or the Saints. It is not strange, then, that their Christianity has never brought forth any fruit in their lives. Of the other classes found there, we cannot expect that their lives should be different from what they are. Although there has been a school there for more than twenty years, yet during the most of that time the pupils have been from other places, as the people there did not realize the value of having their children educated, looking upon the school as some deep-laid scheme of the Protestants to rob them of their children, and, perhaps, on the first opportunity to ship them off to America, as slaves. But all this is largely changed now, and it is not difficult at present to secure as many pupils as can be accommodated. It is also said that more desire is being manifested by the people to hear the truth. Many are willing to listen if you *go to them*, but they are not yet willing to come to the truth. There were present at the Sabbath



services when we were there about thirty persons, large and small, five or six of these being outsiders; and I am informed that it is rare for any to attend who are not connected with the school.

No doubt there are many reasons for this, but among those which occur to my mind, I would mention, First. That the chief and most powerful reason is, no doubt, the lack of any real desire to hear the truth, for the truth's sake, and because it is truth. Second. The fear of the government. This is certainly a potent factor in preventing the Fellaheen and Moslem from coming to the truth, as there is practically no freedom there now for a Moslem to change his religion. Then we have also the fear of the priests, which influences to a large degree the nominally Christian portion of the inhabitants. Then another chief reason is that, during the greater portion of that time, there has been no resident missionary there—I believe Rev. Mr. Easson spent three years there, near the beginning of the work, and Miss Cunningham of Ireland, has now been there three years; during the remainder of the time the work has been carried on by native workers, and visited by some of the missionaries two or three times a year. This, from the very nature of things, has been sadly to the detriment of the work. Miss Cunningham has been able to accomplish much work since coming to this place, and in this she has been greatly aided by her medical knowledge, which has given her an introduction to the people that nothing else could have done, and her success in relieving their bodily ailments has given her many opportunities to speak to them of the more dangerous disease of sin, which has cursed this world, and the whole race

of man. But owing to the vastness of the work, and the many inconveniences attending it, she is only able to accomplish a very small portion of what *ought* to be done. And although I was much surprised to hear that Synod had decided to call for a physician for Suadia, instead of a minister, yet after careful consideration I have been forced to the conclusion that it was a wise decision on their part, *because the work demands it*. While it is true that the preaching of the Word by God's ordained ministers is the loftiest calling in which any man may engage, yet how can they preach except men will hear? And oh, how slow men are to believe that there is any value in proffered spiritual blessings! Rather they desire something tangible. And how much better condition the man is in to hear spiritual truth, whose hunger has been appeased or whose pain relieved, every one knows, who has engaged to any extent in missionary work. Our Saviour, too, in sending out His disciples to become teachers and preachers, was not content to send them forth simply to teach and preach, but also endowed them with power over evil spirits, and diseases which existed in the bodies of men. If we want to succeed with men who neither know nor care for the truth, we must first convince them that we *want* to, and have the *power* to do them good. No other person besides the physician can do this so well as he. Even among the worst of these people, the man who is skillful in healing their diseases can claim and receive a respectful hearing from these at any time. Miss Cunningham has carried on a large amount of medical work here, but from the very nature of the case—the scattered condition of the people, the bad roads in winter, and

her other duties, she is not able to do all that should be done. This field will require *work*, if we expect to reap a harvest; it may be disheartening and discouraging at first, but it is as yet a comparatively unworked field, which may, by earnest effort blessed of God, bring forth a plentiful har-

vest; and we hope some one may soon be found with sufficient consecration to give himself to the work here in a field where he can never hope for *worldly* fame, but where he can walk in the footsteps of the Master, and help some struggling ones upward to the *Light*. J. M. BALPH.

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## EDITORIAL NOTES.

—Rev. J. G. Paton, D. D., the veteran missionary of the New Hebrides, and now accredited agent of the federated Churches of Australasia and the Mission, is at present on a visit to this country. A delegate to the Council of Reformed Churches that met in Toronto, Canada, in September, he determined to avail himself of the opportunity to address some of the churches in the United States and Canada, in the interests of the work so dear to his heart. He hopes to enlist the sympathy of the American Government for the helpless inhabitants of these islands, and thus, with the friendly co-operation of Britain, France and Germany, already promised, prevent the further importation of firearms, dynamite, opium and strong drink—a traffic necessarily disastrous in its effects upon the character and life of the natives, and utterly inconsistent with the idea of Christian civilization. He also wishes to secure money enough to add seven or eight missionaries to the present staff of laborers.

Of this interesting group of islands in the South Seas, five are already wholly Christian, while fifteen have missionaries,

and are measurably under the influence of the Gospel, only ten remaining to be secured for Christ. Thirty-four years ago Dr. Paton was sent out from Scotland by the Reformed Presbyterian Church, and selected Tanna as his field of labor. From the very first he met with deadly opposition, and at the expiration of nearly four years he was forced to retire. During a busy visit to Australia and Scotland, he succeeded in securing a mission vessel, and returning in about three years, with seven new missionaries, he made his home on Aniwa, where he was very successful, one after another yielding to the influence of the Gospel, until now, all the inhabitants, naked and degraded cannibals on his arrival, are professedly Christian. His work, with that of his associates in missionary service from Scotland and Nova Scotia, has been a marvel of success, showing a total of some 14,000 converts. Erromanga, where John Williams was put to death in 1839, and more recently stained with the blood of the martyred brothers Gordon, has been conquered for Christ, and, according to the last statement re-

ceived from the resident minister, Rev. H. S. Robertson, has 2,555 converts. Aneiteum, where Drs. Inglis and Geddie labored for nearly a quarter of a century, is wholly Christian, a tablet behind the pulpit of the little church at Anelcauhat containing this simple, yet expressive record in memory of the latter: "When he landed, in 1848, there were no Christians here, and when he left, in 1872, there were no heathen." Rev. Peter Millen, who went to Nguna in 1869, has under his instruction about 2,000, and the work of evangelism is rapidly extending. Around this island is a circle of smaller islands whose inhabitants have to a large extent embraced Christianity. Rev. Oscar Michelsen, of Tongoa, reports the conversion of over 2,000 within the fourteen years of his residence on that island. Efate, where Rev. J. W. McKensie and Rev. D. McDonald were stationed in 1872, is almost entirely Christian. On Epi, Rev. R. M. Frazer, who received his commission in 1882, only a decade ago, has been instrumental in bringing over 2,000 to worship the living and true God. One year later, Elder Wm. Gunn, M. D., settled on Fatuna, and, through his preaching of the Gospel, that island is rapidly coming under the influence of Christianity.

Fifteen of these islands have parts of the Word of God in their own language, Aneiteum owning a complete copy of the Bible, and Efate, Nguna, Tanna, and Erromanga the New Testament. Two hundred of the converts are trained as teachers and evangelists. All the arrowroot on the islands is consecrated to God and used to pay for the printing of Bibles and religious books and for the erection of places of worship.

Wherever the term "converts" appears in this Note, it indicates those who have entirely abandoned idolatry, worship the true God, and give evidence of an interest in Christ, though many of them have not yet been received into the full communion of the Church, and will not be till more thoroughly instructed in divine and spiritual things.

It will be interesting for our readers to know that the Mission Churches have been constituted into a Synod, which meets annually on one or other of the islands to attend to the internal work of the Missions. Rev. William Watt, of Tanna, is stated Clerk.

In the Second Reformed Presbyterian Church, New York, on Sabbath, Oct. 30, Dr. Paton told a large audience the story, not simply of his life and labors, but of what God has honored the other missionaries to do for His glory in the evangelization and moral uplifting of multitudes in the New Hebrides. His address was full of touching and impressive incidents, and singularly fitted to encourage and stimulate to greater activity and zeal in the great work of Foreign Missions. We commend him and his work to the practical sympathy and prayers of the Covenanter Church in America.

#### MISSIONARIES WANTED.

Acting on the Instructions of Synod, the Board of Foreign Missions issues a call for the following laborers:

1. Two physicians—one for Cyprus and another for Suadia. The applicants must be thoroughly equipped men in their profession, skillful physicians, as well as ear-



nest and devoted evangelists, who have had some experience in missionary work.

2. Two young ladies—one to supply the vacancy created in Latakia Mission by the resignation of Mrs. McCarroll, and the other to be located in Asia Minor or Cyprus, as circumstances may require. They must have had some experience in teaching, and be able to furnish evidence of devotedness to Christian work in the Congregations of which they are, or were, members.

3. A minister, and a thoroughly qualified physician, who shall be sent to China, "as soon as practicable," to be the messengers and representatives of our Church in that empire. They must be young men, less than thirty years of age, graduates of some University, who have proved themselves apt to teach, manifestly of a missionary spirit, and loyal to the distinctive principles of the Reformed Presbyterian Church.

The way is open.

The demand is urgent.

The time is opportune.

All applications, with the usual testimonials as to moral character and professional ability, and certificates of good health, should be sent directly to the Corresponding Secretary, 126 West 45th street, New York.

By order of the Board.

JAMES KENNEDY, Chairman.

R. M. SOMMERVILLE,  
Corresponding Secretary.

Are there none to respond to this

call? One physician has volunteered his services, and he will be sent out, as soon as he can arrange his business. But another is needed for Cyprus. If Rev. J. R. W. Stevenson shall recover strength, as we sincerely hope, and be able within a few months to resume missionary work in the island, he must have, as medical associate, a man of professional skill and consecrated life.

— The following letter has been mailed to every pastor and an Elder in each vacant Congregation:

#### FOREIGN MISSION CIRCULAR.

DEAR BROTHER: We ask you once more to call the attention of the congregation under your pastoral oversight to the claims of the Foreign Missions. On the Sabbath previous to the day on which the annual offering is to be made, will you not kindly preach on this subject? At its last meeting, Synod authorized the Board to call for two physicians and two lady teachers, to be added to the present staff of workers in the Missions already in operation. The sending out of these additional laborers means an increased expenditure, in round numbers, of over \$4,000, for salary and outfit, to which must be added the traveling expenses of four persons. Our expenses have also been largely increased within the last six months by the return of Rev. Henry Easson and family from Syria, Miss Joseph from Asia Minor, and Mr. and Mrs. Stevenson from Cyprus. To meet the demands on our Treasury this year will require the full appropriation of

\$15,000, and we pray God that the churches may be so impressed with their responsibility in this matter as to add at least one-fourth to their contributions last year.

We do not ask you simply to appeal for a large collection. That is a very defective method of raising money for evangelistic purposes. But, rather lay before your people missionary facts, as well as the present needs of the work in our fields, and show them how inseparably the glory of our Lord and Saviour is bound up with the evangelization of the world. Once brought to realize this great fact, no one will fail to give to the full measure of his ability.

By order of the Board,  
R. M. SOMMERVILLE,  
Cor. Secretary.

This Circular has been sent out, in the confidence that the pastors are loyal to the Mission work of the Church. It is not with any feeling that they do not take an interest in this great enterprise, and need to be spurred to action, that this letter is addressed to them. But in this way the Board would remind them, and through their pulpits remind the people, that the annual offering is to be made in December, and that there is urgent need for enlarged liberality this year.

— We were much pleased to receive, a few days ago, nine new pledges of \$3.65 annually, for a term of five years, to aid in the support of another foreign missionary. These came from the following members of the Cedarville Congregation: Mrs. D. S. Ervin, Mrs. M. C. Ervin, Mrs. M. G. Ervin, Mrs. S. A. Sproull, Mrs. J. C. Sterrett, Mrs. Mary George, and the Misses Mary Fowler,

Maggie McNeill, and M. W. McMillan. The money contributed towards this Young Woman's Fund will be used to pay the salary of one of the physicians going to Suadia and Cyprus. The first payment is called for, and will be deposited at interest in the Union Dime Savings Bank until the missionary is ready to leave, when it will be paid over to the Treasurer and his formal receipt published in the HERALD OF MISSIONS NEWS. The salary of a medical missionary is \$1,000, and it will require at least fifty additional pledges of *an extra cent a day* to make up that sum. Please act at once.

—We also acknowledge the receipt of \$15 towards the Pastor's Fund from Rev. J. R. W. Stevenson. This Fund now amounts to \$160, and the money is ready as soon as the other ministers of the Church are willing to give an average of ten dollars each towards the support of another foreign missionary over and above their present contributions.

—A recent letter from Mrs. Mary Brown, of Newry, Ireland, covered a P. O. order for twelve shillings sterling, equivalent in American currency to \$2.92. The instructions were simply "for what ever part of the Mission work you consider most in need," and we have put it with special contributions to the work in Cyprus.

—An offering of \$5 towards the new Chinese Mission, from Miss S. M. Stewart, of Allegheny City, has been handed to the Treasurer.

—MISSIONARY LITERATURE.—The FLEMING H. REVELL COMPANY, 30 Union Square, East, New York, and 148-150 Madison St., Chicago, have laid on our table the following new books:

**THE AINU OF JAPAN.** The Religion, Superstitions and General History of the Hairy Aborigines of Japan, by Rev. John Batchelor. With 80 illustrations. 12mo, cloth. Price, \$1.50.

**JAMES GILMOUR, OF MONGOLIA.** His Diaries, Letters and Reports, edited and arranged by Richard Lovett, M. A. With three portraits, and other illustrations. 8vo, cloth. Price, \$1.75.

**THE STORY OF UGANDA AND THE VICTORIA NYANZA MISSION,** by S. G. Stock. With a map and illustrations. 12mo, cloth. Price, \$1.25.

These volumes are, each in its own line, peculiarly interesting. The first occupies to a large extent a new field, dealing with a race concerning whom little has been written, or, indeed, is known. The author has qualified himself to write accurately of this strange people by a residence of eight years among them, mingling in their daily tasks and amusements, and witnessing their religious practices. His story is well told, instructive, and a new incentive to missionary work. Speaking of their appearance, he says: "Nothing is truer than 'all that glitters is not gold'; but it should also be remembered that some things which do not glitter are as good as gold, and that a diamond needs cutting and polishing before its beauty can be fully seen." How touching is this brief reference to one of the converts in connection with the Mission: "In 1886 the mother of our female Christian servant was brought to a saving knowledge of her Redeemer by her daughter and son-in-law. Her age was seventy-five. Nothing delighted her more than to hear the old, old, yet ever new story of Jesus and the Cross. Her last

testimony was: 'Now I can sleep quietly; now I can rest in peace.'" "The object of the writer," he says in his preface, "will be attained if it leads his readers to appreciate the good points of this strange race, and, above all, if it leads them to feel renewed interest in the efforts that are being made to bring them under the civilizing influence and the saving grace of the Gospel of Jesus Christ."

The second volume describes the character and life of one of the leading missionaries of the century. Like all biographies of lasting value, it contains extracts from his diary and portions of private letters that, intended only for relatives and intimate friends, unveil the heart of the man, and thus reveal the secret of his self-denying and self-sacrificing labors. This life-story furnishes a fine illustration of entire devotedness to the person and work of Jesus Christ, and we cordially commend it to our readers. It is literature of the kind that we should like to see in the hands of old and young.

In the third volume, we have, outlined, a full history of the Uganda Mission, so closely identified with the names of James Hannington and Alexander McKay, familiar to our readers as household words. This book may be accepted as a record of facts, carefully and skillfully arranged. By all means procure a copy. No one can afford to be ignorant of what the Redeemer is doing to-day for the evangelization of the world.

We have also received from the same publishing house, "Woman and the Gospel in Persia," one of a series of missionary annals, that are issued in paper covers at 18 cents a copy, or 30 cents in cloth.



## CHANGE OF AGENCY.

All orders for the *Revised Psalter* must, after this date,  
be sent to

**R. M. SOMMERVILLE,**

126 West 45th Street, - - - - NEW YORK.

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NEW YORK, *February 1, 1892.*

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